Letter of Dissolution

I speak without the slightest hope—specifically of making myself understood.

I know that I do so—by adding thereto whatever it entails of the unconscious.

That is my advantage over the man who thinks and does not perceive that, to start with, he speaks. An advantage which I owe solely to my experience.

For in the interval between the word that he misconstrues and what he believes he renders as thought, man gets bogged down in confusion, which is no encouragement to him.

So that man thinks *feebly*, and all the more feebly in that he rages . . . precisely at getting bogged down in confusion.

There is a problem with the Ecole. It's no mystery. Consequently, I am addressing it, none too early.

The problem is revealed as such, at having a solution: which is a *dis*—a dissolution.

To be understood as from the Association which gives that Ecole its juridical status.

That it be enough for one to go away for all to be free is, according to my Borromean knot, true of each, but must be so of myself in my Ecole.[1]

I resolve myself to it since it would function, were I not to put myself in its way, contrary to that for which I founded it.

Namely for a labor, I have said as much—which in the field opened up by Freud restores the cutting edge of his truth—which brings the original praxis he instituted under the name of psychoanalysis back to the duty incumbent upon it in our world—which, through an assiduous critique, denounces the deviations and compromises blunting its progress while degrading its use. An objective that I maintain.

1. The Borromean knot is a topological structure on which Lacan speculated toward the end of his career: three rings are interconnected in such manner that if one is broken, the other two are set free.

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That is why I am dissolving. And am not complaining about the so-called "members of the Ecole"—whom I rather thank, for having been taught by them, whereof I failed—that is, got bogged down in confusion.

That teaching is precious to me. I am profiting from it.

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In other words, I persevere.

And call to an association once again those who, this January 1980, want to go with Lacan.

Let a written candidacy allow them to be known forthwith by me. In ten days, in order to cut short the prevalent feebleness, I shall publish the first adherents to which I shall agree, as commitments to "assiduous criticism" of whatever in the order of "deviations and compromises" the EFP [Ecole Freudienne de Paris] has nourished.

Demonstrating through acts that it is not of their doing that my Ecole would be an Institution, the effect of a consolidated group, at the expense of the discursive effect expected from an experiment, when it is Freudian. One knows what price was paid for Freud's having permitted the psychoanalytic group to win out over discourse, becoming a Church.

The International, since such is its name, is no more than the symptom of what Freud expected of it. But *it* is not what weighs in the balance. It's the Church, the true one, which supports Marxism insofar as it gives the Church new blood . . . of renewed meaning. Why not psychoanalysis, when it veers toward meaning?

I am not saying that out of vain banter. The stability of religion stems from the fact that meaning is always religious.

Whence my obstinacy on the path of mathemes—which doesn't stop a thing, but bears witness to what would be needed to bring the analyst to the heel of his function.[2]

If I persevere [*père-sévère*: severe-father], it is because the experiment completed calls for a compensatory counter-experiment.

I don't need many. And there are many whom I don't need.

I am abandoning them here so that they may show me what they can do, aside from burden me and turn to water a teaching in which everything has been carefully weighed.

Will those whom I admit with me do any better? At least they can avail themselves of the fact that I am giving them the chance.

2. "Matheme"—echoing in part Lévi-Strauss's mytheme, in part the Greek *mathema* (knowledge)—was the unstable term around which Lacan organized his reflections on the extra-analytic transmissability of what is otherwise ineffable in psychoanalytic experience.

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The Directorate of the EFP, as I composed it, will expedite whatever current business continues to drag on until an extraordinary—because final—meeting, called at the proper legal time, procedes to the devolution of its property, as appraised by the treasurers.

Guitrancourt, January 5, 1980

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